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BUSINESS METHODS FOR THE CLERGY

A MANUAL FOR THE DESK

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BUSINESS METHODS
FOR THE CLERGY

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A Manual for the Desk.

BY

THE REV. MARSHALL M. DAY, B. D.

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PREFACE

THIS book is not written for the Senior Clergy, whose methods of work are established as the result of long and fruitful experience. The reader I have in mind is the theological student, planning how he will organize his life when at last he ceases preparation and begins life, or the young clergyman, bewildered by the double complications of his first household and his first parish.

Nor is this a book containing an original idea. All the suggestions it makes have been tested in the life and work of many Clergy and Business men, and nothing has been included that has not stood the test of several years' actual use by busy people whose success the world has recognized.

In particular, I wish to acknowledge my indebtedness to a little book put out by the A. W. Shaw Company (the publishers of the magazines *System* and *Factory*) under the title "How to Be Personally Efficient in Business." Not only has this intensely practical work furnished all the chapter-headings for this present booklet, but it has been my chief inspiration toward the systematizing of my own working methods; and I can refer the reader to many successful business men who will say the same. It ought to be on the reading-list of every course in Pastoral Theology.

INTRODUCTION

The Value of Business Methods

"Whatever is worth doing, is worth doing well."

THE object of this manual is to apply to the business side of clerical life those principles which, tested by their concrete results, have been found to make for efficiency and success in the modern industrial and commercial world. Being a Clergyman is a business just as truly as any other occupation by which men earn their living. A certain old-fashioned type of superficiality will shrink from this statement with a pious shudder. We will be accused of taking a low and sordid view of a sacred calling. Not at all. It is time we parsons consigned to the scrap-heap, where it belongs in company with a lot of other mid-Victorian clap-trap, the phrase, "mere sordid business". Every time we talk that way we lose a measurable amount of influence with the men of our congregations, for every thinking man knows that his business is not a sordid thing, but a great field on which his ideals and theories of life are tested. If you think the business-man's viewpoint in general, or the efficiency movement in particular, to be non-moral and without vision (which is what we generally mean by that ill-considered word "sordid"), borrow a few of the books on business which your laymen are reading and endeavoring to put in practice. You will be as-

tonished to find yourself gaining new enthusiasm, inspiration, even new graces of soul.

For one feature of the business-man's conscience, which is an indispensable element in all business success, is just the one in which we Clergymen are frequently found lacking. I mean what the business-writer usually calls "loyalty", which I prefer to describe by the phrase, "a conscience toward the job". It is the thought underlying our words when we say, of something about which we are particularly serious, that we "mean business". The common honesty that makes a man desire to deliver what he has been paid for, the righteous ambition that makes us wish to increase, if not our earnings, certainly our influence, and that of the institution we are sworn to advance, the awful responsibility of the father of souls, whose failures last beyond the borders of this world, all compel us to make the pursuit of our profession in the manner best calculated to secure the largest results the chief pre-occupation of our waking thoughts, the thing for which we live. All our studies and occupations must be subordinated to this central aim: to do our work and do it well. And doing it well must mean that each result is gained with the greatest economy of time and effort, in order that new and better plans may be made, to produce still greater results. To realize this, to center all our life upon the efficient performance of our work, to exclude rigidly all our other interests from that central position which belongs of right to nothing but our work, that is business loyalty, is having a conscience toward the job. And it is this lesson that we can learn from the truly great business-man.

To say that the Ministry is a business means simply

that our work is capable of systematic organization. The other great learned professions, Law, Medicine, and Education, have realized this, and the quality of their work has been vastly improved by the application of efficient methods. Business methods as applied to a profession mean just the same as when applied to a bank, a store, or a factory: the handling of all minor details in such a way that, as far as possible, they take care of themselves mechanically, leaving the mind free to expend its energies upon the larger, more creative issues. The amount of mental energy at our disposal is as rigidly limited as the time in which we may do our work. Both were given us to be spent upon some loftier pursuit than a wild search through the mazes of an untidy desk for a letter whose answer is long overdue, or the scattered sheets of an unfinished sermon.

But shall we not find, if we try to take toward our duties the attitude of the efficient layman toward his business, that our spiritual influence is lessened? Assuredly not, at any rate with the men of our congregations. I think the average layman must be profoundly puzzled to find that his Pastor, who assures him from the pulpit that the work of the Church is the supremely important activity of all man's life, is not willing to give sufficient attention to the manner of doing it to make sure that it is done in the best and most expeditious way possible. When matters that should be settled in a few minutes are allowed to drag along for weeks, when letters are not answered, records not made, or certificates not issued, for perhaps a couple of months, the layman may be pardoned for concluding that the Clergy do not "mean business". That is the way, in his own affairs, he treats the things that do

not matter. Nothing will go further to impress the lay mind with the importance of the Church than to find in the Clergy a conscience toward their "job".

Vestries are composed of business-men; ideally, of the best business-men in the parish. Yet if any other corporation's affairs were handled after the manner of most parochial business, it would speedily be in the hands of a receiver. The truth is, that while the Vestryman may be a very efficient executive in his own business, on the Vestry he is in the unfamiliar position of a subordinate. Whatever theory may assign as the position of the Senior Warden, the real executive is the Rector. If he is guiding his work by the same system that his Vestrymen are using in their business, if he shows a grasp of the work to be done and can instantly fix the responsibility upon the officer or committee who has left it unfinished, if he has something definite for them to do and a plan for better and larger work for the future, in short, if he shows himself "on his job", then these men will not only be ready to co-operate with the utmost loyalty but will also be ready, from their larger business experience, to aid and advise, to plan and contrive. The business of that parish will be well done. And not only so, but the men of the congregation outside of the Vestry, seeing that those responsible for the Church mean business, will get a new view of the importance of the Church and its work. The whole tone of the parochial life will be more manly.

Finally, business methods save time. Nearly every Rector of a small parish finds that his time is so taken up with administrative detail that not enough is left for study, not even for the adequate preparation of Sunday's sermon. Some men gain this time by

sacrificing the business details, with the loss that we have hinted at above. Others gain it by cutting down on the time given to parochial calling, which is robbing Peter to pay Paul with a vengeance. Others just give it up in despair, and remain at about the stage of intellectual and spiritual advancement in which they left the seminary. It is just here that the time and energy saved by modern business methods, by a sane organization of the study and the desk, will come in to save the day. We must have more time for study, we must have more time for prayer, we must preach better and better sermons. Let us not gain this by sacrificing any part of our work, but by planning to do it well, by reducing to a minimum the time and attention that it requires. Then we can address ourselves to the more important tasks in a holy peace, undisturbed by the nagging recollection of a task unfinished, a promise unfulfilled, or a loose end busily unravelling itself.

CHAPTER I.

A Place to Work, Organizing the Desk

"A desk is not meant to be a junk-heap or a remnant-counter.....It is a business work-bench, and every inch, corner, and crevice of its space should be devoted to holding just those things needed in the day's routine.....and to nothing more."
—"*How to Be*", etc., p. 16.

LET us begin right at the center of our business activities, the working-space on the top of the desk. Take a good look at it and see if what you find really belongs there. Of course it contains the tools with which you work, pens, ink, paper, blotter, calendar, etc. But does it hold anything else? Is the whisk-broom there, and a couple of catalogues that came in Tuesday's mail and were tossed aside till you had leisure to examine them, all the letters that you answered for the past fortnight, the book that you are trying to find time to finish, and the scattered sheets of Sunday's sermon? There is just one test of an efficiently organized desk-top. Can you sit down and begin instantly to write, or do you first have to clear a space for your work? If you do there is just one way to make such a clearance. Sweep the whole litter into some convenient basket, and make a fresh start.

What does a man need on top of his desk? Nothing more imperatively than room. No article has any place there that cannot make good its claim to be an absolute necessity. Nothing belongs there that does

not positively help you forward in your work. If the desk has a drop-head typewriter-bed it must be possible to expose the machine without having to push back a mass of unfinished papers or a confused litter of books. If you have the more modern desk, with the typewriter in one of the pedestals, then the large desk-blotter that marks your working-space must never be allowed to hold anything except some piece of work *upon which you are actually engaged*. At the top of this is the ink-well, needless to say of a shape which contains both colors of ink and a rack for both pens in the one piece. There must be a calendar, of course one with plenty of white space on which to note hasty memoranda such as 'phone calls or appointments. A pad of scratch-paper must be there too; the handiest place for it is immediately to the right of the blotter or typewriter-bed. With two exceptions, to be described below, this is absolutely all that can be allowed to occupy a permanent place on top of the desk of a really efficient office-man.

We Clergymen need, however, one article of desk-furniture that the business-man does not invariably require, and that is a place for books. We are not absolutely unique in this. Many businesses necessitate constant reference to books of various descriptions. But you will not find them on the business-man's desk in one or more loose piles, which have to be taken down and built up again whenever you have to consult the lowermost volume. A folding book-rack, or a pair of "rocks", will hold them in a neat line across the extreme back, out of the way except when wanted and in such shape that any volume can be drawn out of the row as conveniently as another.

There is just one thing left that belongs on top of

our desk, *our unfinished work*. That must be there, staring us accusingly in the face, crying almost aloud to us to come and finish it. But it must be all in one particular place, not sprawling over everything else on the desk. And it must be always in the same place, so that there is no loss of time hunting for something to work on, or gathering up the strayed parts of some half-finished task.

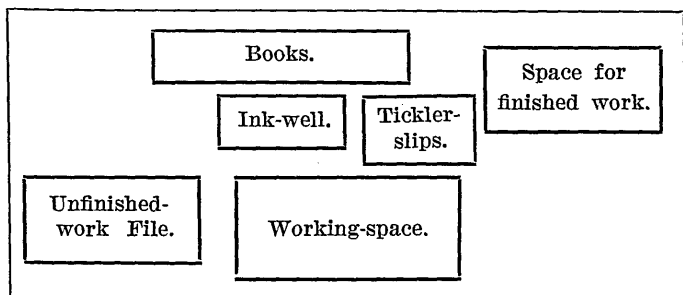
When we start to devise a place for unfinished work the mind is instantly attracted to the neat baskets, from one to four stories high, that will be found on the desks of so many business-men. Resist the temptation! With the possible exception of pigeon-holes, nothing is so inevitably destined to degenerate into a catch-all as that basket. The men who use it successfully have office-boys or stenographers, whose business it is to clear from the basket to the file or to subordinates' desks the papers the boss shoves into its various compartments. You have no office-boy, the only place for a paper with which you are finished is either the file or the waste-basket, and any half-way house on that journey is a clog on the wheel of progress. The top basket exerts an irresistible attraction for all the loose small articles, somewhat interesting ads, small notebooks, etc., that enter the room. I know, because I used to have one. What we want is something to hold papers that must be attended to, into which nothing but papers can be put, and whose capacity is so limited that no great mass of such papers can possibly accumulate there. "Do it now" is eight-tenths of efficiency, and so our container for unfinished work must be of a sort that fairly forces that work upon our attention.

Here is a device that has the merits named, and

the additional one of costing next to nothing. Take three of the folders from your vertical file, paste some adhesive tape along the place where they are folded, and get your wife or housekeeper to sew them together along this crease. You might even do it yourself. The result is a portfolio, just big enough to contain an ordinary letter opened out, with just five compartments of strictly limited capacity. Label them, in this order, "Immediate", "Sunday", "Guilds", "Vestry". Place this portfolio on the left side of your desk, just abreast of the working-space in the center, and have your household trained to lay everything brought to the desk for your attention, letters, cards, etc., *on top* of (never *in*) this file. When you sit down to open your morning's mail, which should be the first thing to occupy your attention, one sweep of your arm brings everything to the center of your working-space. You will, of course, work through the pile just as it lies before you, putting the letters which require your personal attention in the first compartment, matters to be called to the attention of the congregation on Sunday morning (such as appeals, notices, requests for prayers) in the second, matters to be taken up with your various workers in the third, bills, receipts, or memoranda of such things as will require the attention of the Vestry or Church officials, in the fourth. What will become of the fifth compartment, the one with no name? That is the place for unfinished manuscripts. Not of sermons, if you write sermons their unfinished sheets belong in the "Sunday" file, but of the various other sorts of writing that are the secret ambition of every right-minded parson, and which you will find that this file goes a long way toward making possible. For instance, the present volume has for long weeks

required the hospitality of that un-named compartment.

Once more your working-space is clear. Now take up your unfinished-work file, open compartment number one, and in the same way go through it, beginning with the top paper, and taking them up in the order in which they lie. Make it a hard and fast rule to do nothing else until that compartment is empty, however interesting some of the other work may be. You will be astonished to find that half an hour to an hour will take care of the day's correspondence. You simply cannot get behind with it, for each morning's mail is answered as it is read, and each afternoon's will be automatically brought up for attention the next morning. Moreover, without putting you to the bother of remembering it at all, the file will ensure that everything necessary to be taken to a Vestry meeting or a Guild will go to the meeting for which it is destined, for of course you will make every effort to keep the various compartments as empty as the first. And whenever you want to use your desk for writing or study, no time will be lost in clearing away the month's accumulation of miscellaneous papers. Your desk-top will look about like this:



CHAPTER II.

Organizing the Day's Work

"What comfort, what strength, what economy there is in order—material order, intellectual order, moral order."—"*How to Be*", etc., p. 89.

"Make your system the guardian of the necessary, the grave of the needless. Leave your work at night free and unshackled. Your system will bring your duties before you the next morning—the next week—the next month."—"*How to Be*", etc., p. 41.

THE work we have to do at the desk may be divided into four classes:

1. Work requiring immediate attention; such as most letters, Sunday's sermon, Bible-class, or other outlines.

2. Work to be finished at a certain time; such as reports due at a particular date, printer's copy, committee business, addresses for special occasions, plans for Lent or for a Mission or other special evangelistic effort.

3. Letters which require the looking up of some matter, or the interviewing of some person, before an answer can be sent.

4. Literary work, articles, etc., to be done as occasion may serve, but not required at any specific time.

For class 1 we have already provided its one particular place, the unfinished-work file on the left-hand side of the desk-top. The letters, and any other piece of work that must be done today, are in the top com-

partment; the sermon, in the Sunday section just below; the class-outlines, guild notes, etc., in the third compartment.

Class 4 has also its place prepared for it, the unnamed fifth compartment of the same file, where it lies within easy reach, to be taken up whenever the matters requiring immediate attention have been disposed of, or when in some other way a bit of free time may be at our disposal to give to such things.

For classes two and three some special place will be required. Work of this sort should not be allowed to lie about on top of the desk, nor to go into the unfinished-work file, which it will soon clutter up and render useless. It belongs in the middle left-hand drawer, but common sense requires that it be not merely dumped into this drawer in a heap, to be rummaged out when we happen to remember that there is some such matter pending. It deserves a special container of its own, arranged in such a manner that it will bring itself automatically to our attention as it falls due.

The best device for this class of work is what business-men know as a "hold-over file". This is an expanding portfolio, its compartments labelled with the letters of the alphabet and the numbers one to thirty-one. This furnishes a complete file for all matters pending, in which papers can be filed according to subject-matter, or according to time when due.

For instance, suppose you are negotiating with an architect named Jones, and wish to keep the correspondence where it will be always handy for reference. It is placed in this file under the appropriate letter, and can be consulted at any time without leaving your seat. Or you may wish to look up some matter men-

tioned by Brown, and will write him about it in three days. Brown's letter is placed in the file three days after the present date, and the file will do all the remembering for you, if you will but take the trouble to look at it each day. A copy of this year's Lenten Card, placed in the February section of your hold-over file, will wait patiently for a year, and then present itself to you as a timely reminder to prepare its successor for distribution this Quinquagesima. Being able to file letters and all other sorts of papers either by letter, day, or month, this versatile file becomes a regular private secretary, keeping our work in order for us and enabling us to relieve our mind of any piece of business until it becomes the actual order of the day. Here you will file the gradually accumulating data for that address to the Historical Society on the twenty-eighth, of course placing it all in the compartment for the twenty-fifth, so that it will be brought to your attention in good time to have it in order by the time the address must be delivered. There are literally no limits to the usefulness of a file of this kind, or to the various ways in which its capacities may be re-combined to suit your own peculiar needs.

There remains now only one class of papers unprovided with a home, the work with which you are definitely and completely finished. This should be piled neatly on the desk-top, upper right-hand corner, and the last thing you will do before rising from your work will be to make final disposition of it, so that your desk will be all cleared and ready for the next day's action. Each letter will lie with its carbon-copy beneath it and its envelope on top, ready for signature, folding, and stamping. The sheets of the sermon or article on which you are engaged are all together, just

above the letters. The books or registers on which you were working are lying there, ready to be returned to their places. In a very few seconds everything can be put exactly where it belongs, and you go on your way rejoicing that there will be no loose ends to gather up before you can begin working tomorrow.

At the risk of some repetition let us, for clearness' sake, describe a morning's work at a properly arranged desk:

You take your seat, having read your morning Office so that there will be no disturbing sense of a duty still to perform hanging over you, pull out the middle left-hand drawer for ready access to the hold-over file, and proceed to open your mail. Letters which can be answered at once you place in the "immediate" section of the unfinished-work file, in the other compartments you place the mail-matter which really belongs to the Vestry or Guilds, and the letters which will require attention at a later date you put in the proper section of the Hold-over. Now take up the unfinished-work file and start through it, *taking the papers simply in the order in which they lie*. As each letter is finished it is placed on the right, on top of it the carbon-copy of your answer, and on top of this the original. Now address the envelope, place it on the pile, and you are ready for the next letter. In a very short time all the morning's correspondence is finished, but there is a note in the file reminding you that you must prepare the program for the Sunday School Christmas service. You turn your attention to this, writing out the result of your planning and thought, and again placing this paper on top of the pile of finished work on the right hand corner. A glance at the clock now shows you that there is perhaps a whole

hour free for work upon Sunday's sermon, so out of the unfinished-work file (Sunday section) you draw the outline, rough notes, or partially finished manuscript. After prayer, for no man should prepare to preach except in the recognized presence of that God whom he is to proclaim, you proceed happily to work, with your mind lightened by the knowledge that all the routine business is attended to, and the time is free for this, and this alone. Or perhaps, instead of the sermon, the time is spent in study or other necessary reading, in which case the notes, etc., that accumulate are placed on top of the same pile, and you keep right on at work until the clock warns you that it is time to rise from your desk.

If your desk is really to help set forward your work, the manner of leaving it is as important as any part of the work done there. One movement of the arm brings the pile of finished work to the center, or working-space. The notes of the morning's reading are gathered up and put into their proper place in the card-index or hold-over file. The unfinished sermon, or the finished one for that matter, goes back into the Sunday section of the unfinished-work file. The Sunday School program is put in the hold-over, just before the date on which you expect to take it up with the superintendent or teachers. Each letter is signed, folded, sealed, and stamped. Such carbon-copies and answered letters as you may wish to keep for ready reference are put into the hold-over, the others going back on the right-hand corner of the desk for removal to the permanent file. Next you look into the hold-over to see what matters must be taken up tomorrow, and remove the papers relating to them to the "immediate" section of the unfinished-work file, where

they will be brought to your attention at the beginning of the next day's work. A glance at the calendar-pad and tickler will show what appointments may have been made for the day. Take your visiting-list and decide what calls you will make this afternoon. All that now remains is to put the finished papers, answered letters, etc., in their proper place in the permanent file, and the outgoing mail where you will inevitably see it, and not forget to post it. You can now leave your desk, with absolute assurance that this day's work is finished, and that tomorrow's will lie ready to hand without time lost in searching, or energy wasted in the effort to remember just what it was you had set your mind on doing for this particular day.

CHAPTER III.

System in the Desk

"Do you know what is in your desk? When a 'phone call comes for some forgotten paper, do you conscientiously say, 'Hold the wire,' and make a one-hand stab that means business? Or do you beat about for delay and finally agree to 'call you up'; then take off your coat, get down on one knee, and with wrinkled brow set out to hunt?"—"How to Be", etc., p. 40.

THE sole purpose of a desk is to serve as a work-bench for the man who works with his brain. We could learn a great deal about how to organize it most effectively for this purpose by studying the work-bench of the competent mechanic. He has certain tools and other articles that he knows he is going to require constantly, no matter what may be the work on which he is engaged. These are always kept *in a particular place* on the bench. He has also a few spare places where he may bestow such tools, etc., as may be required by the special work in hand. Everything else is rigidly excluded, relegated to the tool-chest, or other storage place, until the needs of a new piece of work require its presence on the bench. More space is wasted, and time lost, by having to search through a great mass of stuff kept in the desk because it may some day be wanted, than should be taken up by the entire year's administrative work of the average clergyman.

A desk seems to have the magnetic qualities of

Prince Agib's Mountain of Lodestone. Every loose paper and small article in the house will find its way there, to cover up and delay your work, consume your time and lessen your effectiveness. Its drawers and pigeon-holes are capable of storing a vast miscellany of odds and ends for which no other place suggests itself, or which we feel may be useful some day, until its primary purpose as a work-bench is entirely excluded by its acquired character of combined storage-warehouse and waste basket. Papers with which we are definitely finished do not belong at the desk at all, but in a file. Catalogues, except such as are needed for constant reference, should be kept in a file, a drawer, or on a shelf in the book-case; and the same is true of printed reports, journals, and pamphlets. If we make a clearance of all this useless lumber, the desk will come to its own as the efficient companion of our labors and studies. Its neat and trim appearance will invite us to our work, and we will find it as helpful as an able private secretary.

The old-fashioned roll-top desk, with its many pigeon-holes, is a delusion and a snare. Pigeon-holes are fine places to lose things in, but the poorest place on earth for filing. I once knew a man who sold a roll-top desk, and so was obliged to clean it out. In doing so he recovered a book of trout-flies he had lost five years before. From that time, dates his unalterable hostility to the pigeon-hole desk as a great temptation to slovenliness and careless work, and he is right. With the flat-top and the vertical file everything is in sight all the time, and if you are slovenly you can be sure that the fault is entirely in yourself. Advocates of the roll-top insist that it can be locked up, ensuring that you will find your unfinished work

undisturbed on your return. This is anything but an advantage, for you want your desk to discourage the leaving of any work unfinished, yet if this must be done, the file provided at your left will take much better care of it. If your desk stands in a public place, where it is accessible to all sorts of irresponsible people, you may be obliged to have all your papers locked up during your absence; but the unfinished-work file can easily be removed and locked up in a drawer, so the roll-top has no real excuse for existence.

The top drawer in the right-hand pedestal is usually provided with some sort of arrangement for keeping one's various kinds of stationery and envelopes in separate compartments, and is perhaps the handiest place for these ever recurring necessities. The middle left-hand drawer has already been designated as the place for the hold-over file, which will, of course, occupy the front of the drawer, leaving behind it ample space for any catalogues, or other printed booklets, which are really indispensable. This still leaves an entire drawer free for the various things that your individual needs may require, which no writer can anticipate for you.

The top drawer on the left-hand side should be devoted to the card-index system. This is a thing so vital in a clergyman's work that it merits a separate consideration, and will for the time be simply taken for granted. We have now found a use for every part of the desk except the deep drawer on the right, and the long drawer in the middle. Perhaps you are using a desk with the typewriter-bed in the middle, and there is no long, or rather wide, drawer. In that case the articles to which that drawer is devoted should be placed in the middle drawer on the left, just behind the hold-over. But let us put that matter aside for the

moment, and consider the arrangement of this wide drawer, when present.

There are a few small articles that must be kept somewhere about every desk, for they are necessary tools for our work: extra pens, paper-clips, pins, the ruler, eraser, scissors, and postage stamps. It will pay any man to have the wide drawer in his desk fitted up with compartments as illustrated below, so that these things will be at hand when wanted, and will not get mixed together in hopeless confusion every time the drawer is opened and shut. At the same time ample space will be left for any bulky record-book, maps, or blue-prints, that may possibly be required at some period of your work.

Free space.				
Stamps	Clips	Scissors	Pins	Eraser
Blotter, Ruler, Stamping-pad.				

If these small articles must be kept in the middle drawer of a pedestal, as described above, it is best to get one of the Dennison Company's "handy-boxes", which come in various styles, and contain a goodly supply of these small desk-requisites, neatly separated into convenient compartments.

Of all the conveniences in the modern desk, the deep drawer is the least understood and the most abused. Into it goes everything that we intend someday to look over, and either discard or find a proper place for. This is the wilderness into which many an important paper or valuable record has wandered, only

to be lost forever, buried beneath the rubbish. Properly arranged and used, this can become one of the most important aids to work that the desk contains. More usually it is treated as a rubbish heap, more convenient to reach than the one in the back-yard. A few men make use of it to hold large and bulky record-books, but this shows a failure to realize its possibilities. *The Parish Register does not belong in this drawer*, nor anywhere else in your desk. It should be kept where it is used, that is in the church, and if there is a safe in the sacristy, the register should be kept in it.

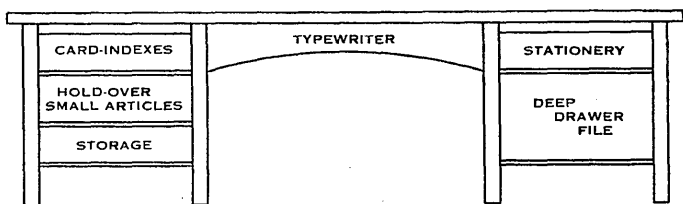
This deep drawer is usually of the proper depth and width to accommodate the folders and guides of a vertical file, which has been called the greatest time-saver and convenience ever devised for the office. The folders and guides will cost but little, and if you feel that the regular "follower" sold for the purpose of thus regenerating the deep desk-drawer is too expensive, you can easily make one for yourself. In this way you can have all your live correspondence, active accounts, and even unfinished manuscripts and magazine-clippings, right at hand, where they can be reached by a single movement of the arm. Think of the time saved by not having to get up and walk to a distant cabinet every time you wish to consult back letters or verify an old bill. Why not have "the greatest time-saver and convenience" right in your desk, instead of on the other side of the room? There are practically no limits to the versatility of this file. By the use of two or three sets of guides it can be made to take care of correspondence, accounts, and general file matter; such as excerpts from magazines, manuscript sermons, or advertising matter that may be worth keeping for future

use. Some of the folders can be labelled for the days and months, making a very convenient follow-up. All kinds of ready-marked stationery are sold for this purpose, or you can buy blanks, and mark them to suit your own convenience. Indeed, with the average sized desk, and the amount of correspondence, etc., that the average parson needs to preserve at all, it may be years before you are obliged to purchase a filing-cabinet; unless you have acquired the magpie habit of filing every scrap of written paper the postman leaves at your door.

Having now considered the possibilities of usefulness in the various parts of the desk, let us see what conclusions we can draw as to the best type of that article for our work. It will be flat-topped, of course, so that there will be no pigeon-holes to collect dust, defunct papers, and semi-interesting advertisements, no graves in which to bury the matters that should be kept in more or less plain sight until they are attended to. It will also have to furnish accommodations for a typewriter. The up-to-date clergyman probably acquired this office-necessity while he was still in the seminary. But if you did not, the manifest advantages of a method of writing by which a whole character is formed at a single motion, which permits the writing of an original and copies at the one time, and which ensures legibility, must soon have converted you to the purchase of a machine. Re-built ones, in every respect as good as new, can be bought for about half-price, and on very easy terms. This practically limits our choice of a desk to two styles: the drop-head and the pedestal types of typewriter-desk.

The first type, the drop-head, has the advantage of retaining the greater amount of drawer-space. Hav-

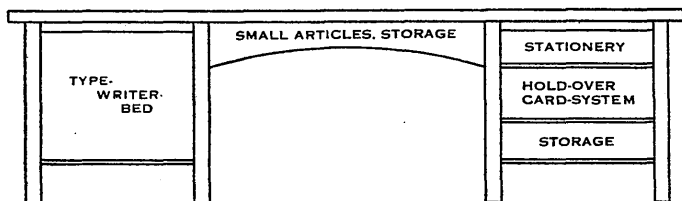
ing two pedestals at your disposal for storage purposes, it can be purchased with four shallow and one deep drawer (the best arrangement), or with six shallow drawers. It has the disadvantage that the wide middle-drawer must be omitted to make room for the typewriter, but the most necessary contents of this can be placed in the middle left-hand drawer, in a "handy-box". The arrangement would be about as in the diagram:



You will perceive that this takes account only of the arrangement of a modern "sanitary-base" desk, *i. e.*, one with legs high enough to be readily swept under. The older type has the advantage of giving one drawer more to a side; an advantage so little worth the sacrifice of the cleanliness made possible by the "sanitary" desk that many firms have ceased to manufacture the old-fashioned line.

The type of desk in which one of the pedestals, instead of containing drawers, is made to house the typewriter and its writing-bed, has decided advantages for a clergyman. The deep-drawer file is not of so much importance to us as to the business-man, for in all but exceptional cases, the hold-over will be sufficiently roomy to accommodate all live matter that must be kept at the desk. On the other hand, the wide drawer is almost certain to be required for charts or records.

More important still is the consideration that we often need, while writing, a great deal of space on which to dispose open books of reference. A Bible, a commentary, a lexicon, perhaps a second commentary, and a volume of Hastings', is a fairly modest estimate of the number of books that may be needed as companions of our work. The pedestal desk has the priceless advantage that it is possible to have the typewriter at the writing position without sacrificing a square inch of the working-space on top. In spite, then, of its lack of storage-room, this is the ideal desk for clerical use. Its arrangement is suggested in the following diagram:



In most cases it would even, by combining the hold-over and unfinished-work files, as suggested on p. 34 below, be possible to have the entire middle drawer of the pedestal at the disposal of your card-system.

All that remains necessary in the way of office-equipment, is a set of book-cases and a filing cabinet. As the sectional idea has been applied to both these lines of goods, it is possible to start with just enough to accommodate one's actual needs, and let the equipment grow along with the work it has to do. A vertical-file section, with base and top, may be taken as the irreducible minimum. Other sections may be added from time to time, as your own experience and needs may suggest, making your office system grow with your work, and with your ability to utilize it.

CHAPTER IV.

First Aid to the Memory

"Your brain has a capacity limit. Don't overload it. Don't fill it with details. Don't burden it with worry. Get a system."—"*How to Be*", etc., p. 41.

THE number of things a man can carry in his mind is definitely limited. It varies with individuals, of course, but for each one of us the amount of material that can be stored away, the mental energy available to make and use such storage, is invariably fixed. The notion that remembering one thing helps train the memory to retain others, is based on a false analogy between mental and muscular activity. It is very important, then, that none of this energy be wasted. As far as possible the mind should be set free from the effort of retaining a host of petty details, so that it may spend its energy and attention on the things that are really vital. Every mechanical help, which relieves the memory of the burden of little things, leaves the mind that much freer to attend to the larger issues: plans for the future, vital problems in the present, and above all that striving, which is the real business of our life, to find and know God. Whatever can be written down, and so placed that it will bring itself mechanically to our attention at such time as it becomes due, should never be permitted to usurp the place and appropriate the energy belonging to vital thought.

There are three sorts of mechanical aids to memory that have stood the test of continual business use, and which can be readily adapted to the needs of the Clerical life. They are: pocket memoranda, calendar-pads, and the card-index.

Of pocket memorandum-books there is a bewildering profusion of sizes, forms, and styles, intended to satisfy every variety of individual taste or requirement. The form to be chosen must be that which experience shows you to be best fitted to your personal situation and methods, but it is possible to lay down a few general principles.

The old-fashioned, permanently bound note-book has the disadvantage that its user must carry about with him a vast array of dead matter, or else discard the book long before its available space is exhausted. After a while this accumulation of old material becomes so great that it is difficult to find the important notes that are yet awaiting fulfilment. With a loose-leaf note-book each page of notes may be taken out, and either filed or discarded, as soon as the matters there referred to have been definitely finished. Naturally, then, we will pick out one of the loose-leaf binders, of a size to fit comfortably into the pocket, and proceed to build up a book to suit ourselves.

Loose-leaf binders can now be obtained in every variety of shape and size, opening at the top or side, provided with monthly, daily, alphabetical, or numerical guides. For whatever style of binder you may adopt there is provided a lavish assortment of specially-ruled sheets. Miniature diaries, cash-books, and ledgers, can be built up in these convenient little binders. One can purchase sheets perforated at intervals, so that part of the notes can be discarded without hav-

ing to tear out or recopy the still living matter that may be written on the remainder of the page. A little experimenting will enable you to determine just what arrangement of the book is best adapted to your personal methods of work.

My own preference is for a book opening at the side, rather than the top, and with six rings. The reason for preferring the six-ring book is that it has all the steadiness of a permanent binding, without sacrificing the convenience of the loose-leaf construction. The size preferred is No. 3, because its leaves (three inches by five) are just the same size as the cards used in my index-system, making it possible to transfer matter to the tickler or index without re-copying. After experimenting for a year or two with a monthly system, I have come to the conclusion that a set of alphabetical guides, two letters to the tab, gives me all the classification that a pocket book needs.

I still have on hand a lot of sheets for this binder, ruled for diary and cash-account, left over from my first experiments. As far as my own experience goes, (and by comparing notes with business-men, civil engineers, and others, I find that it is not by any means unique), the best page for this book is one ruled in tiny squares, sometimes called quadrille ruling. By simply choosing which lines you will follow and which ignore, you can make this page have any ruling you may desire. It is a diary, a unit-ruled cash-book in either one or two columns, an address-book, a drawing-book. In short, the quadrille ruling contains in germ all the other varieties, and its little squares can be used to facilitate one's occasional mathematical calculations. By setting off the squares in groups of twelve it can be made into a splendid mailing or visiting-list.

I have never found a limit to the versatility of this method of ruling.

If your parish is small you can make an excellent visiting-list out of the last pages of such a note-book. Write in the family name and address, and leave several lines of the little squares vacant under each name, in which to check the month in which the family was visited. You will find that each line has squares enough to enable you to write in the year, and have a square for each month left over. Use both sides of the page, and place on each sheet only names beginning with the same letter, or living in the same calling district. This is better than any of the printed visiting-lists at present published, for the loose-leaf arrangement makes it possible to enter new names in their alphabetical or geographical place; instead of having only the old names classified, and the new names inserted at random, as they happen to become known to you. Perhaps some day an enterprising Church publisher will give us a regular printed calling-list on the loose-leaf principle.*

As the parish grows, however, this scheme for keeping your visiting-list will become inconvenient, as it will require you to carry too many permanent sheets within the covers of your general note-book. Perhaps the ideal scheme would be a tiny ring binder, just large enough to fit in the breast pocket of your vest. The sheets are small enough for you to write the name, address, and record of calls for a single family on each page, so that the list can readily be kept up-to-date and strictly alphabetical, making it very easy to find any particular name. If you classify by streets, this

* This has now been done, see below, p. 37, but no publishing house as yet handles this on a commission basis.

arrangement makes it a very easy matter to keep your book abreast of the moves from one street or district to another, so inevitable in even a comparatively small city. You simply correct the address, and move the page to its proper place in the book. You will find it advantageous, by the way, to write the names and other data you may wish to keep in ink, but the addresses in pencil. The size of the page for such a book is four and one half by two inches.

Desk-pads, or calendars, are also sold in an endless variety of sizes, shapes, and arrangements. Special forms are printed for bankers, insurance-men, and others who may require a ready reference to dates of maturity, interest, and similar matters. It would be convenient for Clergymen if such calendars could be obtained giving the ecclesiastical season as well as the civil date, but no publisher has found it worth his while to produce them.

In general, the sort of desk-pad that we require is one which will give a sheet for each day of the year, with plenty of clear writing-space, and at least the whole of the current month on each sheet, so that it will not be necessary to turn the pages whenever we want to find the date of next Sunday, or the fourth Tuesday. The most convenient calendar of this sort that I have ever found is the "Gem", which gives the current month, the month just past, and the month next to come in full on each daily sheet. It also gives for each day the number of days of the year that have passed and that are still to come. This is published in two sizes: three and five eighths by three, the regular size, which is sufficient for most requirements; and the "Jumbo Gem", which has all the Gem features, and gives, in addition, the largest writing-space of any cal-

endar on the market. With these full monthly calendars printed on each page the user is saved a great deal of time spent in turning forward or back.

In a calendar of this sort it is possible to note appointments, business-plans, or similar future matters, as much as eleven months ahead, and on the day they are due the memorandum regarding them will present itself at once to your attention, for the first thing you will do each morning, as you arrive at your desk, will be to turn the calendar. It is perhaps well to insert future matters in the calendar a day or so sooner than the actual date on which they are to be taken up, thus getting a reminder that will ensure you some time for advance consideration. In the meantime your mind is left entirely free to devote all its energies to things of immediate importance.

A radical departure from the calendar-pad, or pocket diary system of aids to the memory is the card-index, or "Memory Tickler". This consists of a box or other file, containing guides marked from one to thirty-one, and with the names of the twelve months. It can also have alphabetical guides, if one wishes to use it as an index to record by subject-matter the disposition made of particular pieces of work. These are made in all sizes, from the small two and one quarter by four (which has the disadvantage of requiring specially cut stationery) up to the large tickler of the factory executive, which is capable of containing a full-sized legal-cap letter in its envelope. The most convenient, however, is one which takes a card three inches by five, which gives quite sufficient writing-space, and is not so large but that a business or personal card, etc., can be put into the tickler without fear of its being lost or overlooked. A tickler of this size can be carried in tray

or drawer along with the rest of the card system. Moreover, this is a regular stock card, and can be obtained easily in any town large enough to warrant a stationer carrying any business supplies at all.

This device has obvious advantages over the calendar, in which there is no way of posting matter forward of the last day of December of the current year. It also permits of posting much more complete memoranda, for you may file as many cards as you wish under any date. Another advantage is that matter postponed from time to time does not require the writing of new memoranda, the slips are merely removed and filed under the later date. Indeed its advantages are so clear that business-men are abandoning the calendar-pad memorandum, and resting entirely upon the tickler. It is obviously a bad thing to have two places in which a needed note might be found. Having but one place in which to look for anything is the whole battle of finding it. So the user of a tickler will only need a small calendar for reference, and a box of blank slips for the tickler, which can nowadays be purchased in one piece from any office-supply house.

The use of card-indexes as aids to the memory is by no means exhausted when we have bought and learned to use a tickler. Their introduction has completely revolutionized the conduct of all office-work, and you will find many valuable suggestions regarding them in the little book "How to Be Personally Efficient in Business", published anonymously by the A. W. Shaw Company, which every desk-man, lay or clerical, ought to read and study. Their most important uses in a Clergyman's activities will form the subject of another chapter.

CHAPTER V.

“An Auxiliary Brain—The Card-index”

“Your system is your creature. You fashion it yourself. You can make it do the very things you want it to do.....or you may let it grow rank and suffocate your business. You alone can make it a good or bad system.”—“*How to Be*”, etc., p. 5.

IT HAS been said that education is not so much the remembering of a vast store of facts, as the knowing where to look for them when needed. This is especially true of the man who is under the constant necessity of preparing public addresses. The newspaper, the magazines, chance conversations, sudden inspirations flashing into one's mind, furnish a wealth of material that might be turned to most effective account, if we could only recall it at the time when it is needed. A book on prison-reform may contain a sentence very suggestive for a sermon on the Atonement, or *vice versa*. If one's library is to be of any great practical use, it is necessary to form the habit of marking the striking passages, so that they can readily be found for future reference. But a mere marking of the book is not enough, as it would be sheer madness to attempt to carry in the memory all the useful matter, for illustration or quotation, that had been marked in this way. Nor do the titles of the books and articles furnish a sufficient index to make such markings really useful, for often the most valuable suggestions relating to one subject will be

found in a book treating of something entirely different, perhaps a novel or a book of poetry.

It is just here that the card-index particularly shines, and justifies its claim to be an auxiliary brain, a brain which never forgets, and cannot suffer from over-strain. If you form the habit, not merely of marking any striking or suggestive passage that you meet in reading, but of noting the book and page so marked upon a card, headed by the title or subject in connection with which the passage might be used, and inserting this card in its proper alphabetical place in your tickler system, you will soon have a practical working concordance to your general library. Such an index is more useful than any cyclopedia of quotations or illustrations, for it is directly adapted to your particular needs. Moreover, it is constantly growing, keeping pace with your own growth, and is always up to date. It will double the working-value of your library at the cost of very little effort, and after a few years will make it practically impossible for you to be caught unprepared upon any subject in the range of your ordinary activities.

The card-index gives us the only practical method of preserving clippings. There are all sorts of scrap-books, from those in which you paste the clippings upon blank pages to books of envelopes, into which you may tuck clippings bearing upon similar subjects. But scrap-books are an utter failure when you want to find in a hurry the thoughts you have preserved upon a particular subject, for it is impossible to keep them indexed with sufficient particularity. If the clippings from newspapers or magazines are simply pasted upon a card, headed and filed under its proper subject, the preservation and indexing of the passage make a single

operation, and it can be readily found when needed. A whole article from a magazine can be put in a folder of your vertical file, and a note of its disposition filed on the tickler-card, where you can readily find it under the subject for which you have preserved it. Similar passages from borrowed books, can be kept by copying them out in full upon the card, thus extending the usefulness of your index beyond the confines of your own library. If a quotation is of value for use in connection with two or three subjects it can be noted on separate cards under each of them. In the case of a clipping or a quotation copied in full the secondary cards would simply carry a note of the subject under which the passage had been first filed. The old-fashioned scrap-books and envelopes are simply good places in which to lose your clippings, if you keep them on cards you can find and use them.

Of course, it may be objected that the three by five card is too small for such a purpose. In actual practice, however, you will find that you very rarely wish to file a passage longer than would take up the front and back of one, or at the most two, of these cards. If you do, there is always available your vertical file, but a note of the matter so filed should always be placed in its proper place in the regular three by five index. Of course the system will not run itself. You must form the habit of recording instantly any striking idea or phrase that you may run across, which might have any possible future value. It is not safe to trust to your memory to retain, until you can get back to your desk, a thought or illustration that may come in the course of a conversation, or as you are walking about. Here is one of the advantages of the loose-leaf notebook, with pages three by five. The idea recorded in

a train, at a public meeting, or in any other chance place where it may come to you, can be taken out and filed without the need of re-copying. The following is a sample card, taken at random from my own index:

Ideals: supremacy of, value of

La Princesse Lointaine: Ac. I, Sc. 2, pp. 9-11.

Tauler: p. 19.

Ideals are like stars—you will never succeed in touching them, but like the sea-faring man on the deserts of water you choose them as your guides, and following them you reach your destination.—*Carl Schurz*.

Tennyson: Merlin and the Gleam.

This system has the supreme merit of being readily “get-at-able”, both for putting things away and for finding them again. The sudden illness of a speaker may make it necessary to call upon you at an hour’s notice. A week may be so filled with parish work that your whole time for sermonizing may have been stolen from you. But you need have no misgivings, for the whole of your reading and thinking upon the subject in hand, not merely for the past month, but for as many years as your tickler-system has been in operation, lies instantly within your reach. The process of preparing the necessary outline becomes merely the mechanical one of going over your cards and books, and picking out what will serve your need.

The advantages of cards over the old-fashioned list of families in the back of the Parish Register are too well known to need description here. Such a list can be easily kept up to date, and it is always indexed, either alphabetically or by streets and districts, as you may elect. In my opinion the best size is 3 x 5, though

most of the published systems for Church use are either 4 x 6 or 5 x 8. You can have special forms printed according to your own idea of what information such a card ought to contain, or you can use the ordinary blank index card, simply writing on it any information about the family you may think worth filing. Of course it is very important that they should be so arranged that the postal address is the first thing that meets the eye in running over the file. Whatever system you use, ordinary index cards will be found necessary to register the individuals not members of any family. The following is the best card of this sort I have ever found; it was devised by a clerical friend of mine for use in his own parish, and so far as I know has never been put upon the market.

CHURCH OF THE GOOD SHEPHERD, BINGHAMTON, N. Y.

Name		Address					Tel.	
Parents		B	C	C	Religion	Work	Par. Guilds	Remarks
Children	Born							
1.								
2.								
3.								
4.								
5.								
6.								

The back of this card is ruled for a record of parochial visiting, whether by the clergyman or his helpers, the columns being headed :

Date,	Visitor,	In,	Remarks
-------	----------	-----	---------

This card is 3 x 5, making it possible to keep it in the same place and containers as the rest of the index system, and the columns B. C. C. can be used for any classification of membership desired, where the classes of Baptized, Confirmed, Communicant, do not obtain.

An ideal classification for these cards is that provided by the Morehouse Publishing Co. for its 6 x 5 index system :

Families of Parishioners.

Individuals.

Sunday School Families.

New Arrivals : not actually received into the Parish.

Out of Town : but still connected with the Parish.

Disappeared : and Untraced.

Transferred : to other Parishes.

Individuals Deceased.

Lapsed : No longer in active attendance.

Removed without Transfer : and not definitely established elsewhere.

Excommunicated.

Miscellaneous.

To adapt this to a 3 x 5 index it would be necessary to purchase blank guide-cards and mark them for yourself.

I have found it of inestimable value to keep an additional set of cards, one for each individual, containing simply the name, address, and telephone. These are indexed in the following divisions and sub-divisions :

MEN, communicant, confirmed, baptized, adherent.

WOMEN, communicant, confirmed, baptized, adherent.

BOYS, confirmed, baptized, not in Sunday School.

GIRLS, confirmed, baptized, not in Sunday School.

BABIES, baptized, unbaptized.

These are the different classes of persons to whom I

find I have to address myself on different occasions. The local gas company very kindly allows me the use of its addressing-machine, and the stencils are filed under the same classifications. In this way it is possible, for example, to send a letter to all the confirmed men in the parish, without having to handle all the cards or stencils in order to pick out those needed for the particular occasion. This may seem like an enormous array of card-indexes, but in the average small parish this supplementary, or classified, mailing list can be kept in the same tray as the family cards, and it is so valuable as a time-saver that it is worth any room it may take up.

Let us see, then, what would be the arrangement of the card-index drawer (see p. 14). At the immediate front of the drawer should come the tickler, with its monthly, daily, and alphabetical guides—unless this is kept on top of the desk. Next to this lies the tray containing your general information, or topical, index. The tray containing the mailing list, and list of families, would be the last, as being the one least frequently needing consultation. If these two lists require separate trays, the list of families should be the last of all. Of course, the middle section of this system will be constantly growing, but should it ever overflow the space here suggested you will by that time have grown so systematic in your desk-work that it will not be hard to find another place for the tickler or address-lists.

Remember that such a system needs constant attention to keep it up to date, and without such attention is worse than useless. Put a note in your tickler at the first of each month to remind you to go over the card-lists, and you will find that twenty minutes work a month will suffice to keep your system in perfect order.

CHAPTER VI.

Little Schemes for Saving Time

"We all have the same sixty minutes, the same twenty-four hours, to work with; and the man who achieves the greatest success is the man who knows how to work with this period best—how to get the most out of it."—*"How to Be"*, etc., p. 103.

FOR THE amount of correspondence and other matter that the average Clergyman finds himself obliged to keep at his desk, it should not be found necessary to have separate Days' Work and Holdover files, as described on pp. 4 and 7. Business stationers keep in stock an article called a "Desk Hold-over" which can be made to do duty for both, saving drawer-space, and also the bother of taking out and replacing an additional file. This is simply a shallow tray, of a wood to match the desk on which it is to be used, open at one side and equipped with guides numbered from 1 to 31 and for the twelve months. The first twenty-six guides are also marked with a letter of the alphabet.

To use this tray as a combined Day's Work file and Holdover, one should file any classified matter under instead of on top of its appropriate guide. This will leave under the cover an un-numbered space to serve as the "Immediate" section of the Day's Work file. The Vestry and Guild matters can be filed under their initial letters or their dates of meeting, and the matter for next Sunday under date. If the tray is kept on the left hand side of the desk-top, just beside the working-space, a single motion of the hands will suffice to bring

any matter to the center for work, or to replace it in the Holdover file. The method of using this handy device is the same as that described above on pp. 4 and 7 for the use of the two files separately, but it has the double advantage of reducing the number of places where one may have to look for any given paper and of saving drawer-space for the card-system or other needed equipment. With this form of Holdover it is also possible to have the deep drawer equipped as an ordinary vertical file and used for permanent storage.

For the Clergyman it is necessary to find some way of indicating the Sundays on the daily guides of the tickler. If a paper-clip is fitted over the guide-tab of all the Sundays for the month, they will stand out unmistakably, and at the same time the figures can be read through the opening of the clip.

In the use of rubber stamps, much time and annoyance can be saved by taking your knife and flattening that side of the handle which corresponds to the bottom of the figures or letters. The thumb will instinctively feel for this flat place, and reduce to a minimum the risk of printing your date upside down.

It saves filing-space, and also helps to prevent confusion, if you make the carbon-copy of your reply on the back of the letter to which it is an answer. In this way the letter and your reply are always together.

Remember that no set of equipment, no tickler system, is a substitute for your own conscious effort to acquire habits of regularity in your work. If these suggestions are to be of any use to you it will be necessary to establish the following habits:

1. Always examine the Tickler, Calendar-pad, and Holdover as soon as you sit down at your desk.

2. Never put off the Tickler, but do what it tells you without question. It is no more use to stifle the voice of your mechanical reminders than to smother the voice of your conscience.

3. Make sure the "immediate" section of your work file is clear before preparing to leave your desk.

4. Before leaving your desk for the day, transfer from tomorrow's section of the Holdover to the "immediate" section whatever should occupy your attention when tomorrow has become today.

Two great time-wasters are those inveterate run-aways, the blotter and the eraser. Keep one blotter, reasonably fresh, in the very front of your middle, or upper right-hand, drawer, and always put it back.

For fifty cents you can purchase a handy clip to fasten on the frame of your typewriter, just to the right of the key-board, which will keep the eraser right where it is needed.

Many catalogues and other advertisements come to your desk which you want to examine at greater leisure before consigning them to the waste-basket or a permanent home. It is well to have your drawer for this sort of matter divided into two sections, using the front for all such catalogues, etc., as you wish to examine once more before making definite disposal of them, and the back for those you desire to keep. This will probably require a monthly housecleaning.

The publishers of Parish Registers always bind a set of simple index pages in the front of the book, but experience shows that very few Parsons ever fill out this index. If you acquire the habit of making every entry in the index at the same time that you enter it

in its proper place, and if in addition you write the surname first in *both* places with a slight underscore, it will save you and your successors a world of trouble whenever it becomes necessary to refer to the Register.

There is no need for Parish Registers being such large and unwieldy books. There is a small form prepared for Mission Stations with the pages just half the height of the usual Parish Register, and in purchasing a new one it is wise to have as many of the sheets of this smaller size as you find will be needed for about five years, bound up specially, thus getting a register that is much easier both to store and to consult.

We have long needed an application of the loose-leaf principle to Church bookkeeping. Every business man will tell you that this is the only satisfactory way of keeping accounts or records, where a comparatively small amount of information is needed, but in connection with a great number of names.

Loose-leaf binders have all the advantages in flexibility of arrangement, ease of indexing and classification, etc., that is found in the card-index. They have the added feature of being safely carried about, without the fear that an accidental dropping may reduce the alphabetical or other arrangement of the contents to hopeless pi. (To obtain this security with index-cards you must sacrifice a large part of the writing surface to your locking-device.)

Again, loose-leaf books can be more readily consulted than cards, for the thin pages turn much more readily and one is much less likely to turn two at a time. If several people have to consult the list, you are safeguarded by the locked pages from the nuisance who lifts the card from its box to read or copy it, and

thrusts it back without looking to see if it is in the right place.

At last a loose-leaf form of Parish List has been published, making, in my judgment, the nearest approximation to the ideal yet devised. The illustrations show the forms for families, and for individuals not listed in families. The sheets are published in four colors which may be used to distinguish particular classifications such as different nationalities, districts, or varying relation to the congregation (attenders, prospects, families connected only through the Sunday school, rural or non-residents, etc.), as the needs of the particular parish may require.

The specimen page (p. 39) shows the record of a pretty active Church family. The father belongs to the Brotherhood of St. Andrew, the mother teaches in Sunday school and is a member of the Parish Guild and the Woman's Auxiliary. The eldest son is an Acolyte and in the Young People's Society; the daughter, of the Girls' Friendly and the parish Girl Scouts. Even the family servant belongs to the Young People's Society and Girls' Friendly.

Where only one organization exists in the various classes a simple check makes a record. In a very highly organized parish each society can be numbered for the purpose of this record. The above form has since been improved by the addition of a blank to record the Church Paper taken by the family.

The form of the page for individual record (p. 40) is self-explanatory.



John C. Moore Corporation, Rochester, N. Y.: Binder and holes in leaves, each Patented 1906. 299126

Phone	Main	3815	FAMILY NAME	Anderson	BAPTIZED	CONFIRMED	COMMUNICANT	ATTENDING CHURCH	CONTRIBUTOR	CHURCH SCHOOL	ORGANIZATIONS					
											MEN'S	WOMEN'S	YOUNG PEOPLE'S	BOYS'	GIRLS'	CHILDREN'S
HOME ADDRESS	119 S. Marvin															
OCCUPATION	City Engineer		BUSINESS ADDRESS	18 W. State												
HUSBAND	John Walter															
WIFE	Mary Louise		MAIDEN NAME	Baker						T						
CHILDREN 1	Thomas Prince		YEAR OF BIRTH	1909												
2	Elizabeth			1911				cc								FS
3	John Walter, Jr.			1919												
4				"												
5				"												
OTHERS IN FAMILY																
<u>Baker, Mrs. Sarah Ann</u> (Mthr. in Law)								cc								
<u>Parker, Miss Jane</u> (Domestic)								cc								F.
DATE CALLS IN BLACK-ATTEMPTS IN RED					OVER FOR REMARKS.											

These pages make an ideal family record. All the necessary information is contained on the front, and one has the entire back of the sheet for recording calls or any necessary additions to the usual record.

This family list can only be purchased from its compiler, Rev. Harry R. Hole, St. John's Church, Bedford, Ind. It can be had in two sizes: 8 x 5 inches, the usual small ledger for desk use; and 6 x 3, a very convenient pocket list. As the sheets can only be bound in Moore's Loose Leaf Binders, for which they are specially perforated, it is well to order the binder and guides at the same time as the sheets.

A further step in the application of the loose-leaf principle to Church book-keeping is the publication in this form of a "Record of Services". One advantage of this is that only the current page need be kept on the desk in the Sacristy. The back sheets can be kept where they are most likely to be needed for consultation, in the Rector's study. This Record is ruled in columns to correspond with the items of the "Uniform Parochial Report" blank, doing away with the elaborate calculations at the end of the year necessitated by the difference between the older record books and the new report blank.

It is called "The Automatic Service Register", and like the list of families just described, has not as yet been placed on general sale. It can be purchased from its compiler, Rev. Frank Damrosch, Jr., St. Luke's Rectory, Brockport, New York. It is greatly to be hoped that these two valuable aids to business efficiency will soon be handled by the regular Church booksellers.

CHAPTER VII.

The Clergyman as Executive

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.—Acts. vi. 3f.

IN BUSINESS we find two kinds of successful executives, the man who employs dummies and does all the work himself; and the man who hires subordinates whose characters are marked by vim and initiative, and then departs for the golf-links. Obviously the former type can be successful only in a comparatively small business. But he could not succeed, even there, if it were a business requiring the multitude of utterly petty details that come in the work of a parish.

Get the habit of making somebody responsible for every department of your work that does not absolutely need a man in Orders. This is not in order to save yourself from annoyance, but to leave the Clergyman free to do his own special work, cf. the sixth chapter of Acts. In addition you must remember that people love best a cause for which they must work a little.

At the same time one must never forget that even loving work may become a burden. Never let any volunteer worker, simply because he or she is reliable and uncomplaining, get so loaded down with numerous tasks and responsibilities that his normal life is disarranged, or that he gets the idea that he is the only one

doing anything in the parish. Many a loyal helper is destroyed by too much dependence upon him.

Again, never give a big man a small job, especially if it is along the line of his own occupation. (In this connection it might be well to add, never allow a man capable of giving to the Church in large sums to become a target for solicitors seeking dime, quarter, and dollar contributions.) Not only is it a waste of the Church's treasure to use a big man on a little task, but if repeated it gradually gives him the impression that the work of the Church is, after all, just a matter of trifles. It should hardly be necessary to add that a big task should never be given to a little man.

But while you should develop to the full the possibilities of individual service among your people, be careful how you go about it. In giving a task or responsibility to a lay helper make it clear that they are helping you, that you give them this work because you are needed for some other, not because it is something you would not consent to do yourself. And when a piece of work is given over to a helper let him do it, as far as possible, in his own way, only interfering when absolutely necessary to prevent a blunder which would cause harm in the larger issues of the parish life. This applies especially to the work of guilds and clubs. The more initiative you can develop in the workers under you, the more loyal they will be, and the more real will be their assistance.

On the other hand, never let any department of the work get so beyond your control that you do not know what its plans are, or when they should be expected to show results. Let your people work in their own way, but see that they do what you have asked of them. When any task is given out to a committee, a guild, or

an individual, make a note in your tickler of the date on which it should be finished, and file it sufficiently in advance to bring it to your notice in ample time to give a kindly reminder.

Don't try to dominate your Vestry, or resent any interest they may show in what you feel to be your own special department of the work. A live Vestry is the best help a Parson ever had. Exalt their function as the leaders of the congregation, but make them understand that interest consists in doing things, not in asking "Why doesn't somebody" do them. There may be some Vestries who look upon the Rector as their employee, and the parish as their property, which is an intolerable misconception, but in the main these bodies consist of men who really feel, or at one time have felt, a real responsibility for the parish welfare. Where the Vestry has degenerated into a mere committee on appropriations, or into a set of petty tyrants it is usually the fault of some Rector who did not appreciate the value of a good Vestry, or who neglected to teach his people the importance of the annual Parish Meeting.

Never make, or assist in making, a slate for parochial elections, nor give anybody a chance to think that you are owned by any individual, family, or faction. It may be all summed up in one saying: That Priest will best arouse the interest of his people who encourages them to take their fullest responsibility for the success of the parish, and encourages in them a liberty regulated by due obedience to the Church's law. Don't get the attitude of a benevolent despot. A one-man parish is a terrible thing, even when that one man is the Rector.

But don't make the mistake of being afraid of your

Vestry or your people. You were called as a leader, then lead. Yours is the expert knowledge in Church matters, and they have a right to look to you for a firm policy wherever your training or Orders specially qualify you to determine it. If your men know that you are informed and experienced, rather than merely opinionated, they will follow you loyally. There need never be a conflict of authority, if each in his own place recognizes the value of the other's special qualifications for the position which he holds.

One last word of caution. Never let a small parish become over-organized. The desire to try for yourself every good and useful agency that others have found valuable, is a natural one; particularly so when our national authorities are constantly sending us attractive schemes of organization, which have been tested and found to bear abundant fruit in many of the most successful parishes in the country. Remember that the number of willing workers bears a fixed ratio to the total communicant list. If you do not look out you will soon find the same little group of women meeting on Monday as the Guild, Tuesday as the Auxiliary, Wednesday as the Daughters of the King, and so on. Study the make-up of your congregation, and the nature and needs of the neighborhood you must serve, to determine which particular organization, of the many you might start, will be best adapted to your problems.

There are in existence a great many religious societies, but you will find that they can all be grouped into five types: Devotional, Missionary, Educational, Social Service, and for Parish Maintenance. If you have an active group already at work in one of these departments, and the growth of the parish makes it seem advisable to inaugurate a new society, it would seem

wiser to start the new one in a department in which you have as yet no organized work. On the other hand, it may be found necessary to provide a way in which a new group can share with an established society in the work that has been started. Keeping in mind the principle that it is better to broaden than to narrow the scope of a parish's activities, the actual application must be left to the determination of local and individual conditions.

In conclusion, let me urge again the real reason for the adoption of business-methods, and for the division of the responsibility for the various parochial activities. It is absolutely necessary that the clergyman, through the whole course of his active ministry, shall continue to grow intellectually, and in the depth and power of his spiritual life. Prayer and study require not merely time, but absolute freedom from the spirit of worry and fuss. This time and peace can only be secured by the systematizing of our work, and by the taking from our shoulders of those absolutely un-clerical tasks which are so apt to absorb the time of anyone who seems to have leisure. Simplify your work, that it may be strong and deep. You belong to that class of persons whom society pays to think, and the object of this little book is to help you to secure the time and quiet for this, your real essential work.

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